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THE PHILADELPHIA RECORDER

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From the Episcopal Register.

REVIEW.

A Sermon preached in Christ Church, Quincy, Mass. on completing a century from its formation, on Christmas day, 1827. By Benjamin C. Cutler, Rector.

The obligations of the Episcopal Church in New England, and indeed throughout the whole northern portion of this continent, to the venerable Society for propagating the gospel in foreign parts, has long been too much forgotten: but we trust is now every day more and more acknowledged and felt. It is singularly interesting and instructive to notice the various effects, in this remote age and country, of benevolent offerings and plans, whose humble but devoted agents have long since slept with their fathers. A few zealous Christians associated more than a century ago in one of the first voluntary Societies for foreign Protestant Missions, moved such powerful machinery that the Episcopal Church in North America still feels the impulse through all her borders. In Nova Scotia and Canada these private efforts have ultimately led to a firm and well consolidated ecclesiastical establishment, promising, we trust, by the divine blessing, to perpetuate the purest forms and most glowing spirit of Christianity through countless generations, and in the midst of a population destined to increase and multiply beyond all power of computation. In Vermont and New Hampshire, we owe an untold debt of gratitude to the fostering care of this venerable society, and trust that her solid benefactions will nourish our feeble infancy into the strength of lusty and vigorous manhood. The aid received from the society's funds will doubtless, by the blessing of God, enable us successfully to surmount the oppressive difficulties of new, feeble, and untried efforts for "a habitation and a name" amongst other Christian denominations.

In Massachusetts, and other *maritime* parts of our country, the influence of the society has been very different. It is not felt by large endowments or present efficient aid; but simply by the growth of surviving plants long since nourished by its care. The case of Christ Church, Quincy, furnishes a striking example of the lasting benefits of Christian charity: and yet it affords only one instance out of many that might, from the same region of country be easily adduced.

Such sketches of the history of some of our oldest Churches, possess an high degree of interest, more especially when they bring into view in a prominent manner the lasting benefits and abundant fruit of Christian benevolence, and furnish, as in the case before us, a strong demonstration of the blessed effects of *missionary labours.*

We are happy to add that the author of this discourse furnishes, very unconsciously, a convincing attestation to the exceeding blessedness of those fruits of righteousness to the praise and glory of God; by affording a delightful specimen of what kind of ministrations the venerable society has been instrumental in handing down to us. We give a passage or two evincing the strength and soundness of his enlightened attachment to the Church which his predecessors loved.

"Modes of worship and forms of prayer appear to have been left by the great Head of the church to be regulated by the united wisdom of its members. But although no particular directions were given, yet some general principles were inculcated. A form of prayer was set forth by our Lord himself, which served as a model: and which, possibly, suggested the manner in which the worship of the church might best be preserved pure and spiritual: that is, by scriptural forms. There may be objections to forms of prayer, and a liturgy for the church; but one of the most formidable objections is, that persons unaccustomed to forms of prayer feel at a loss at first how to employ them; but if the church fails to secure every one who for a short time worships with her forms, she rarely loses one who has given them a patient trial.

"Those who are 'hearers of the word' only, who go up to the house of God to *hear* sermons, and to *hear* prayers and praises, may deem the modes of worship and forms of prayer provided by the church useless and cumbrous; but those who 'go up to the temple to pray,' may be greatly assisted by such helps to devotion. But forms of prayer may be considered as means to preserve the purity of the church. If these are scriptural, spiritual, and evangelical, they will give a tone to the religious sentiments of the people, and afford some defence against the declining piety or purity of the minister. All the essential doctrines of the Gospel are interwoven in the prayers of the church, and thus they appear on every occasion of public worship to revive the faith, and to lead the devotions of the people; and they may preserve through a long and unsound ministry, a love of the truth, which will afterwards lead the people to choose a more favourable pastor. But 'wo to the declining church which has no gospel liturgy! For when the *spirit* is gone, in a church which has no forms, nothing is left.' 'It has certainly pleased God in one country at least (England,) to revive primitive Christianity in the midst of rational forms and evangelical articles.'*

"Amidst the revolutions of ages and events, we still find, my brethren, something on earth durable and permanent.—We are called upon this day to view with veneration, an institution which has resisted the ravages of time, the flood of error, and the fire of persecution; originating in divine wisdom, and perpetuated by divine power in the use of proper means of defence and protection. An hundred years have passed away, and yet the same truth is maintained, the same doctrines professed, and the same worship employed! An hundred years have passed away, and there are seen still within these walls and upon this consecrated ground, men 'who honour the Son, even as they honour the Father:' who have assembled to celebrate the birth of him, 'who brought life and immortality to light!' to commemorate the death of him, 'whose blood cleanseth from all sin:' who have come up with the gifts and graces of the spirit, to worship him, 'who is the same yesterday, and to-day, and for ever.' And let us hope, and pray, and trust, that this day will thus be celebrated from century to century, so long as 'the sun and the moon endure.' Let us hold fast that form of sound words which we have received; and pray for grace to fill the full measure of those prayers and praises, which for ages, have borne upward the aspirations of 'saints now made perfect in heaven:' and let [illegible] Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end.'"

But with unspeakable gratitude to God, we desire to give a crowning and most prominent place, to those holy, scriptural, subduing views of divine truth which this successor of many missonaries, delights to exhibit to his crowded and zealous auditors.

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* Dr. Buchanan in his Researches, Note.

SUNDAY SCHOOL DEPARTMENT.

NEW YORK SUNDAY SCHOOL UNION.

TWELFTH ANNUAL REPORT.

Abridged from the New York Observer.

At the date of the last Report there were 62 schools connected with the Union, in successful operation, comprising 1095 teachers and 6796 pupils. In consequence of the formation of the Methodist and Episcopal Unions in the early part of the year, we lost by the former 9, and by the latter 1, embracing 188 conductors, and 1087 learners; and recently, by reason of the dissolution of the Female Union, we have received 15 of the schools which belonged to that Society, embracing 295 conductors, and 2090 scholars. We have now 69 schools in operation in the city and its immediate vicinity. They consist of 1551 conductors, and 10,116 pupils. Of the conductors 794 are males and 757 females. Of the pupils 4946 are males and 5165 females. One thousand two hundred and eighty-eight are of the coloured population, viz: 509 are males, of whom 178 are adults; and 779 females, of whom 459 are adults. Nine hundred and sixteen of the conductors, who are now professors of religion, are more than usually devoted to their work.

One hundred and fifty-six of the teachers (one tenth of the whole) have been pupils in the schools.

A hundred and twenty-four teachers and thirty-six scholars have, during the year, made a profession of religion. These, added to converts previously gathered into our ninety schools, make an aggregate of 1395. Thirteen during the last year have commenced studies preparatory to the ministry. To these add the 73 who were mentioned in our last Report, and you have 86 who have commenced or are preparing to preach the Gospel.

Libraries.

It has been remarked by some of the Superintendents, that the families to which the pupils belong, since they have had the perusal of Library books, have become *reading families;* and that some of the scholars have read, individually, 12 or 15 volumes.

The establishment of Libraries has had a great effect in inducing the older scholars to remain in the school.

Selected Lessons.

These Lessons are almost universally introduced. They seem to possess the two-fold advantage of interesting both the head and the heart.

During the past year, a teacher and two adults, on hearing some of these questions asked in the school, which they thought applicable to their case, were awakened, convicted, and now indulge the hope that they have been born of the Spirit.

Public Examinations.

Fifteen or twenty of the Schools have been much interested in the public and quarterly examinations of the pupils, on these Scripture Lessons.

At one of these examinations, a female more than 40 years of age, by hearing some remarks respecting an impressive answer to one of the questions, was convinced of her lost state as a sinner, and is now rejoicing in hope of the glory of God. Being unable to read, she has lately entered the school. She has also professed the religion of Christ.

At another examination, a lad at the age of fourteen, who had been under convictions of sin for several weeks, on hearing the scholars recite passages to prove that "those are happy who trust in God," found relief. These texts brought the divine character before him in such a manner, that his heart was dissolved, and his eyes streamed with tears of penitence. He is now seemingly devoted to the cause of Christ.

Visiting Committee.

Almost without exception during the past year, their meetings have been well attended. This circumstance affords pleasing evidence of an increased interest in favour of Sunday schools: for it has been attested during some former years, that the schools have generally been in a prosperous state, only in proportion as the duties of this Committee have been punctually and perseveringly discharged.

Religious Tracts.

The City Tract Society appointed a Committee to furnish each teacher on making application, with two hundred pages of Tracts, for distribution when employed in visiting the pupils and their parents. The number of pages which have been distributed, amounts to 154,000.

Plans of Benevolence.

A number of the youth in the schools have taken a deep interest in the benevolent operations of the day.

Various benevolent Societies have been formed among the pupils.

Effusions of the Spirit.

About six months since, two sedate looking lads (one 12 and the other 6 years old) presented themselves on a Sabbath morning for admission into a school. They were cousins, and had just arrived from England, where they had been members of a Sabbath school. In this school the mother of the youngest was a teacher. The eldest was induced, from his ardent attachment to his little cousin, to accompany his uncle's family and his friend to this country. One of the first places which he sought after his arrival was the Sabbath school. By conversation he was found intelligent: his mind soon appeared to be impressed with a deep sense of his lost state as a sinner. On a particular Sabbath, his teacher seeing him unusually affected, requested the superintendent to converse with him. His Bible lying open before him, he was asked whether he found any thing in that book which interested his attention. "Yes," said he, "a great many things." "What in particular have you found?" "The passage," said he, (while the tears began to roll from his cheeks) "which I learned for the last proof: 'Come unto me all ye that labour and are heavy laden, and I will give you rest.'" His appearance and expressions indicated that it had come indeed from a broken heart. He has since given evidence of piety, manifests much solicitude for his little friend, has often conversed and prayed with him, though he fears hitherto without success.

Deaths of Teachers and Pupils.

Several instances of the deaths of teachers have been noted. One young lady, who died after a protracted illness, was often visited by the people of God, and expressed to them her desire to be free from sin, and her hope of a blessed immortality. During the last week of her life, she was much engaged in prayer, and in singing praises.

Another useful teacher, in his last illness, after dismissing all expectations of recovery, requested that his pupils might be sent for, that he might deliver to them his dying counsels. This request was granted. When they had approached his bed-side, he at first took them by the hand, and afterwards clasped his arms around their necks, and thus addressed them: "You will not probably see me again; be good children; always attend your Sunday school; like me you will soon die; O be prepared for it." This address was spoken with so much earnestness and affection, and with such a trembling voice, that it made them weep as if their very hearts would bleed and break. With his arms in the same attitude, he commended them to God and to the power of his grace. He then bade them farewell, that he might enter eternity.

Nor has the power of Divine grace been less visible on the hearts of several pupils, who have entered the world of spirits. A female scholar, who entered a School in the year 1825, has been known, for a year or two, to retire for the purpose of reading the Scriptures and prayer. The family in whose service she was employed, have often seen her make great exertions to accomplish her usual work, that she might have opportunities to attend to religious duties; and have also supposed that she gave evidence of a change of heart previous to her last illness. In the month of September she was taken ill, and soon expressed to her nurse her belief that she should not recover. She was asked if she had a desire to live. She replied, "If it is God's will, I should like to get well enough to attend my Sunday school, and earn two more Bibles, that both my brothers may have one. For three or four days her mind was in darkness—she saw the aggravation of her sins, and frequently uttered short petitions that God would have mercy upon her. After light had shone into her heart, she intimated a desire to depart and be with Christ. This happy frame of mind continued until two hours before she expired. When gasping amid the agonies of death, and it was thought that she would no more speak, she exclaimed audibly and distinctly,

> "My flesh shall slumber in the ground
> Till the last trumpet's joyful sound," &c.

A lad at the age of twelve, who had had serious impressions for some time, and who had found peace in God, experienced unspeakable consolation as he drew near the gates of death. He exhorted his unconverted parents to believe in Christ, and prepare to follow him into eternity. The glory of the Redeemer greatly occupied his attention. He bade his parents, brothers and sisters, and his Superintendent, farewell with the utmost serenity, and expressed his hope of pardon through the death of Christ. Another youth at the age of sixteen, who had for some time exhibited tenderness of feeling, expressed to those who visited him, strong confidence and delight in God, and showed that he had Divine support amid his bodily sufferings. The Superintendent who conversed with him believes that he could never have had such views and comfort, had he not been born of the Spirit. Several other instances of a similar nature are mentioned in the annual reports of the schools.

OLD SYSTEM AND NEW SYSTEM.

The question is often asked, "What is meant by the *new system* of Sabbath School instruction, and the old system?" Our limits will not permit us to enter into minute details; but we will state a few points in which the difference is very manifest:

1. The *old system* required each scholar to commit to memory as many verses of scripture as possible during the week, and rehearse them to the teacher on the Sabbath.

On the other hand, the *new system* limits the whole school to a selected and small portion of scripture, usually about 15 verses for a week. The scholars are required to commit these to memory and explain their meaning at the time of rehearsing them to the teacher.

2. Under the *old system* scholars were paid for all they learned, in redeemable tickets of a definite value.

Under the *new system* they are not rewarded, but are invited to *give* towards the purchase of a library and Sabbath School periodical papers.

3. The old system had a tendency to induce the scholars to hurry over a long lesson—half committed to memory, and without knowing the meaning of a single verse. To aid the scholars, the teachers would prompt them by repeating the first word, or first *line* of nearly every verse. While the teacher was engaged with *one* scholar, the rest were idle or at play.—The employment of the teacher was thus rendered irksome and tedious.

The new system has a tendency to induce the scholars to commit the lesson to memory —it aids him very much in acquiring the *meaning* of what he learns, and leads him into early habits of thought. The lesson being limited, the teacher, without trouble, is enabled to examine it during the week.—Consequently, the employment of teachers is very pleasant and profitable.

4. Under the old system, parents took but little interest in the schools.

The new system is usually found to call forth the influence and prayers of parents for the prosperity of the school. Not only so, but it leads them to study the scriptures themselves far more than any other plan yet devised.

Many ardent friends of Sabbath Schools abide by the old system, because they think the new must contain intricate principles of management, and require a large portion of one's time in preparation. They are greatly mistaken. The new system is perfectly simple and easy of management. Though some time is required for preparation, yet that need not occupy more time than any one would wish to spend in reading the bible.

Where is the teacher that will not examine, each week, at least as many as 15 verses of scripture?—*S. S. Jour.*

Sabbath Schools.—The Teacher's Assistant informs us, that the improvements in the plan of instruction in Sabbath Schools, adopted in that county within two years past, have been very encouraging. A series of [illegible] lessons is introduced, which may be completed in one whole year, or in two summer seasons. It is proposed that a class which has completed this series, shall form a separate department, and examine portions of scripture on the same *subjects* that are before the school; but in *extent and difficulty* corresponding with the advanced stage of their life and attainments.—The Hampden County Union recommends the entire disuse of Class papers, and the employment of two lads as monitors of attendance. This plan, with calling upon the absentees, has been adopted in Springfield with all desirable success.—*Bost. Rec.*

Richmond Sabbath School Union has 5 schools and 89 teachers; 73 teachers are professors of religion, 30 became such since their connection with the schools. Average number of scholars reported, 405; whole number on the records, 661.—*Ib.*

Children's Friend.

THE YOUTH WHO LOVED EARTH MORE THAN HEAVEN.

Among many people who came to the Saviour, one day there was a very rich young man. But though he was rich and great as to this world, he was very lovely and amiable in his conduct. And he knelt down before our Lord, with great reverence and humility. The errand on which he came was on one of vast importance; for he came with this inquiry,—What good thing can I do, so as to inherit eternal life?

It was a very pleasant sight, to behold this rich young man asking, with so much seriousness, such a question. Too many care nothing about eternal life. As if they had no souls, as if they were to live on earth for ever, they are seeking only after what they shall eat and drink, and wherewithal they shall be clothed.

Our Lord said to him, If thou wilt enter into life, keep the commandments. And he said, Which? And the Saviour replied, Thou knowest them. Thou shalt not kill,—Thou shalt not steal,—Thou shalt not bear false witness against thy neighbour,—Honour thy father and thy mother,—Thou shalt love thy neighbour as thyself. And the young man said, "All these things have I observed from my youth; what lack I yet?" So he thought he was sure of the great prize of eternal bliss. But he did not know the spiritual meaning of the commandments. He did not know the evil thought, as well as the evil word, and the evil action. No one who knows his own heart, will say of the commandments, "All these have I kept from my youth up."

Indeed, our Lord knew, that with all his profession of keeping the commandments, that he loved his possessions more than he loved God. To make this plain to himself, he said, "One thing thou lackest,—if thou wilt be perfect, go thy way, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven,—and come, take up thy cross, and follow me."

When the youth heard this, he knew indeed that he lacked "one thing,"—and he knew also that it was—a heart to love God more than the pleasures and riches of the world. He was unwilling to part with earth for heaven, though heaven is worth ten thousand times more than the whole world. He went away very sorrowful, for he was very rich, and had great possessions.

And our saviour looked round about on his disciples, and said, "How hardly shall they that have riches, enter into the kingdom of God!"

Have I begun seriously to inquire after eternal life? This is true wisdom. This life will soon fail me. I must shortly enter into eternity. Have I good ground for expecting that I shall be happy through eternity? To know this, is the one thing needful.

If I am convinced of my sins, and am supplicating mercy, and earnestly asking, What I must do to inherit eternal life? The Apostle Paul shall answer the all-important question, "Believe on the Lord Jesus Christ, and thou shalt be saved!"—*Bible History.*

SABBATH.

Extract from an editorial article in the New York Spectator.

"We are informed by Isaac Sherwood, Esq. that all the proprietors on the line, are anxious to discontinue running on the Sabbath, and they would do so provided the public would sanction it. He also adds that the proprietors at present sustain a loss of some thousand dollars annually, by running seven days instead of six."

We cannot but express our surprise at the above paragraph, [illegible] *indifference* at the violation of the [illegible]. It seems, then that the old stage proprietors have not even the shallow plea of *profit* for the continuance of their practice—and they acknowledge that to disregard the *fourth* commandment is an *expensive* business—the precious acknowledgment, that it costs them "some thousand dollars annually to run seven days instead of six," is one of the best comments that could be given on the words of Holy Writ, "the Sabbath was made for man, and not man for the Sabbath."

But they say that the public will not *sanction* obedience to the fourth commandment. Perhaps the proprietors would find it as difficult to obtain the sanction of the *public* to [illegible] the Decalogue

MISSIONARY INTELLIGENCE.

SOUTH TRAVANCORE.

From the Rev. C. Mault, of the London Missionary Society, Oct. 8, 1827.

In the south of Travancore, the Gospel is gradually making inroads upon heathenism; scarcely a week passes without additions being made to some of our congregations. During the past month, eighteen families in a village near to Cape Comorin have cast off the worship of idols and solicited Christian instruction. The congregations at Tamarakollam and Agatesurom are increasing. I have just had an interesting conversation with a person at the latter place, who joined that congregation three weeks ago. Being capable of reading, he has made considerable improvements in a knowledge of the Gospel, and appears to be much delighted with its contents; he speaks and acts as one who has passed from darkness to light. His wife, at present, is much opposed; but I hope that, by kindness and prudence, her prejudices will be removed. The converts from Mahomedanism, of whose piety and baptism I have given an account, I am happy to relate, conduct themselves with the greatest propriety, and I trust will be the means of doing much good to others. The cause derives much assistance from them and a few other active persons in the neighbourhood. The congregation having greatly increased, the small chapel that was erected about three years since, was found to be too small to contain the people. They are now enlarging it, and, when completed, it will be one of the most commodious places in the mission. I would here just observe, that many of our chapels, during the year, have been greatly improved; so that many of them are now clean, neat, and convenient places of worship.

In the western division, in a village near to Amandavilly, several people have lately embraced a profession of Christianity; and many more, in the neighbourhood and in other places, seem to be halting between two opinions: disgusted on one side with idolatry, and, on the other, bound to it by worldly and family connexions; but "great is the truth, and it must prevail."

The schools in most places are well attended, and the children progressively improving in Christian knowledge. In most of the schools, situated in places where there are people professing Christianity, several girls are brought under instruction. The good effects of knowledge thus attained, and which will soon be manifest, will, I trust, not only be the means of casting down the prejudice that exists against female education, but will soon bring it into general practice.—*Lond. Evan. Mag. for April.*

INTERESTING TO THE FRIENDS OF MISSIONS.

The latest London papers contain a Constantinople date of March 19th, in which it is stated that a decree of the Sultan had been announced, declaring "*that henceforward no religious sects will be tolerated in the empire, except those which recognise the authority of the Greek and Armenian Patriarchs, or of the High Rabbi; and that those who remain must attach themselves to one of these sects or emigrate.*" In the latter case their property is to be confiscated. To cap the climax of folly, it is also decreed that all the young Catholic girls must marry men of one of the tolerated sects, or be transported to Asia. The confusion is indescribable.

As the Foreign Ministers (now at Pera,) had sent in a remonstrance, it is possible that the will of the Sultan may be changed: otherwise, we see not but every missionary in the Turkish Empire will be compelled to quit the country. The missionaries now labouring in that gloomy territory, are as follows:

At *Beyroot*, Mr. and Mrs. BIRD, and Mr. and Mrs. GOODELL, American.

At *Smyrna*, Rev. Mr. BREWER, American, Rev. JOHN HARTLEY and Dr. C. L. KORCK, English.

Travelling Missionaries, Rev. Mr. NICOLAYSON, and Rev. JOSEPH WOLFF, English.

Whether the few converts at Beyroot can so far "recognise the authority" of either of these ecclesiastics, as to be entitled to remain without peril, we do not know.

As to the bearing of this decree upon the Catholics, it will be far more severe than upon Protestants; but such is its operation, that no good seems likely to result from it in any respect.

In viewing the Turkish Empire at this moment, it is needful to reflect that Infinite Wisdom rules, and by the gathering storm and thunder, is preparing an atmosphere in which piety can breathe, and the plants of godliness flourish. We are entering on a period which is full of interest. What others have seen by the dim light of prophecy, we shall soon see in the blaze of the noon-day sun. It is not too much to expect, that some of the readers of this paper will *live to behold* the "great river Euphrates [the Turkish empire] dried up, and a passage opened for the kings of the East" [the Jews] to return to the land of their fathers. [*N. Y. Obs.*

AMERICAN JEWS SOCIETY.

The annual meeting of the American Society for Meliorating the condition of the Jews, was held at Rev. Mr. M'Leod's church, Chambers-street, on Friday, the 9th instant.—Rev. Dr. Brownlee in the chair. Prayer having been offered by the Rev. Mr Rogers, of Sandy-Hill, a letter was read from Chief Justice Savage, the Society's President, expressing his regret that on account of his engagements in the Supreme Court, he had found it impracticable to attend the present anniversary.

It appeared from the report of the Committee to audit the accounts, that the amount of the Society's funds, at the beginning of the year, was $15,510 86. Received during the year, $816 99. Expenditures, $1,856 19. Leaving a balance of $11,471 66 in favour of the Society. Of this sum, $6,500 has been vested in a farm, and the remainder principally in stocks.

The annual Report was read by Dr. Piatt, of this city. After alluding to the death of Rev. Dr. Blatchford and His Ex. Gov. Clinton, two of the Vice-Presidents, a statement was given of the circumstances attending the purchase of the Society's farm. It is situated in New-Paltz, on the West side of the Hudson, nearly opposite Hyde-Park, and comprises 500 acres, 100 of which are cleared and fit for cultivation, with a good house thereon, together with a barn, orchard, &c. The remainder is valuable wood-land. The cost to the Society is $6,500; which the Directors and others suppose is considerably less than its real value.

In June last, a Committee reported in favour of sending an Agent to Europe, with a view to obtain information, and otherwise promote the interests of the Society, and recommended the Rev. Dr. Rowan as a suitable person to perform this service; but on further consideration, the Board decided that it was inexpedient to appoint such an Agent at present. A Committee of Correspondence was afterwards appointed, who have exchanged letters with different persons in Europe, and obtained much of the information desired.

An outline of the proceeding of some foreign Societies was then detailed, particularly the Society at Berlin, in Prussia, which employs several missionaries, and enjoys the favour and patronage of the King. The number of recent converts to Christianity in Berlin and its vicinity, is said to be about 100; and in other parts of Continental Europe as many more. One of these was a very old man, who, after attending the delivery of a Christian sermon, took the preacher by the hand and said, "I have lived in this world 115 years, and never heard the truth of religion before."

A system of rules in regard to converts was then presented, one of which is, that the Society shall not be at the expense of importing Jews from other countries, nor of supporting them when here, except they become actual residents at the farm. No Jew can enjoy the Society's patronage unless he possesses a good moral character. Provision is made for the compensation of Jews employed at the farm, in proportion to the value of their services. A system of gradation is to be established among them, and religious instruction provided. We did not understand that any Jew was at present under the patronage of the Society.

A resolution to accept and print the Report, was moved by the Rev. James Johnson, of Newburgh, and seconded by L. Chapman, Esq. of this city.

Other resolutions were moved or seconded by the Rev. Mr. Sabine, of Boston, Rev. Eli Baldwin, of this city, Rev. Mr. Rogers, of Sandy Hill, and Rev. Mr. M'Carty, of this city.

Most of these gentlemen addressed the meeting, —and also two Jewish brethren, Mr. Jacobi, and Rev. Mr. Frey.—The meeting was closed with prayer by the chairman, Rev. Dr. Brownlee. [*Ib.*

JUDAISM RENOUNCED ON A DEATH-BED.

Says Mr. J. D. Marc, in a letter dated Offenbach, Dec. 1, 1827, "A Jew related to me the following circumstance, and there is no reason to doubt of the truth thereof:—Mr. W[illegible], supposed to be the richest Israelite of Manheim, had his children trained up in the Christian religion, and instructed by the Rev. Mr. Karbach, who is esteemed a real evangelical minister. The same is now done by many Israelites, who are indifferent to all religions; this was regarded as a common case. Last summer he went to Langenbrucken, a watering place. Suddenly he was taken very ill: he sent directly to the next place, where a Protestant minister was, in order to be baptized. As this minister could not come quickly enough, he desired to be baptized by the Roman Catholic priest of the place, which was done. He had just time to appropriate a sum of money for the poor of this place, and then passed into eternity."

Lond. Jew. Expos. for April.

TRACTS IN INDIA.

A missionary in Cuttack represents India as a [illegible] Tracts. Many of the Hindoos, he says, in the higer ranks of life, would consider themselves as contaminated by coming in contact with an European, but *to a book they have no objection.* We cannot enter their houses or temples, BUT TRACTS CAN. A Hindoo is all suspicion and alarm while in the presence of Europeans, but he will calmly sit down and *read their Tracts.* We cannot expose ourselves to the sun's heat to preach the Gospel to them, *but Tracts will travel every where.* They are fond of learning and disputation, and this renders them *desirous of reading our books.*

He also mentions the following anecdotes:—About a month ago, as I was preaching in the open Bazaar to the OOREAS, and speaking particularly of Jesus Christ, three strangers exclaimed, with apparent pleasure, "O, that is the name: that is the name! And this is also the person who sent the books." It was a circumstance so rare and so pleasing that such unusual joy should be manifested by these people at the name of Jesus Christ, that I immediately questioned them where and how they had heard of him; when the reply was, that they had heard about Jesus Christ from *some books* that had been sent to Sumbulpoor, and would I be so kind as to give them some for themselves? I of course complied with their request, and furnished them with books for themselves, and a few others for distribution. I asked the men particularly as to the use that was made of the books I had sent; and they answered that *they were read*, and their contents had become a subject of interest among their countrymen, but that *they wished for more full and complete instructions from us.*

As I was sitting in my study, a pleasing native youth brought me a letter, written on the tali leaf, from an Ooreah Brahmin, a resident of Jeorgopoor, a distance of 20 coss from Cuttack. It was to the following effect: "A year since I received one of your books. I have read it, and I approve of it, and have taught it to my own children and to those under my care. *But I have many children and only this one book*; I pray you therefore, with my salaam, that you will send me five Gospels and ten Tracts, and *let them contain much about Jesus Christ.*" I accordingly sent several Gospels and Tracts for the Brahmin, accompanied with a letter on the subject of the Gospel of Christ.

From some conversation I had afterwards with the bearer of the letter to me, it appeared that several other books had found their way to the village, and had created great inquiry; and many others were desirous of obtaining books and further instruction in the new religion. A school of Brahmins' sons learned the Gospel as a part of their daily work. These instances, though they do not prove conversion, do prove that the Tracts which are distributed *are read*; that they are understood; that they excite much inquiry favourable to Christianity; and that they are instrumental in widely diffusing the knowledge of Him who is "the way, the truth, and the life." It appears extremely probable, not only that we do not hear of half the good that is done by this part of missionary labour, but that many souls entirely unknown to us in this world will at last appear at the right hand of the great Judge, instructed, sanctified, and saved, through the instrumentality of a Gospel or Tract.

The Sunday School Union, in England, has adopted the practice of American Unions, and engaged an Agent to devote his whole time to the promotion of the cause.

IRISH SUPERSTITIONS.

The following instances of Irish cruelty and superstition are extracted from the Record, which we are happy to say is conducted on the principes announced in our Number for January, p. 39.

A poor woman, remarkably intelligent and unprejudiced, for her creed and station, had a very fine boy, deaf and dumb. She told me, that, on his reaching the age of three years, she applied for medical advice: but this proving ineffectual, miraculous interposition was sought, as follows:—She undertook a pilgrimage to one of the numerous wells dedicated to St. John the Baptist; when the poor little fellow's immersion was accompanied with the prescribed forms, thus related by his infatuated parent. "I went," said she, "barefooted to the Chapel-ground, and I said at every corner of it an Ave, and a Pater, and a Creed. Then I went *three times round the gravel walk on my naked knees.* Then the cross was brought out; I said three aves and paters to it, kissed it, and paid a penny. John was dipped three times in the well, and we fetched him home." These, I think, were her words.

Day after day the poor mother watched for the mercy thus bought through the *merits* of her own lacerations and prayers, and the *intercessory power* of St. John the Baptist; but she watched in vain. It was then decided that her penance had not been severe enough to satisfy the Lord; and again was the ceremony repeated, with this barbarous addition—*her friends strewed the gravelled road with broken glass and quicklime.* "Your knees must have suffered dreadfully," I exclaimed. "Yes," she replied, with an air of satisfaction, "I was quite lame for a long time after; but it wouldn't do. So I resolved on another pilgrimage, and worse penance, till the Priest told me I had better not go any more." In fact the Priest saw the case was hopeless; and to encourage appeals where failure was inevitable, would injudiciously endanger the miracle-working craft.

This occurred in one of the most populous cities of Ireland; the residence of a Roman Catholic Bishop, the site of a nunnery, a monastery, some clerical seminaries, and a Jesuit college.

And thus is the "Father of mercies and God of all consolation," exhibited to a people called exclusively Christian, as a Moloch delighting in blood—a Juggernaut exulting over the crushed limbs and mangled flesh of his worshippers! What marvel if every eye kindled, and every knife was sharpened to the exterminating work, under Pastorini's denunciations? Surely He who is represented as taking pleasure in his children's pangs, may be supposed to joy more deeply in the torments of his and their enemies. That protestants are so regarded, take the following instance—it happened within a few miles of the city before alluded to. [illegible] extensive parish, annually distributed a donation of blankets, fuel, and other comforts, on the approach of winter. Preference was naturally given to the poor of his own flock; after them, the claims of the Roman Catholics were admitted. An infirm old woman, of the latter class, applied for flannel to make her a petticoat: she was told with unfeigned regret, that the last piece had been given away the preceding day. Slowly retiring from the door, she thus soliloquized in her native Irish, in the hearing of one who perfectly understood it. "It is the better for my poor soul: cold I may be this winter; but then I escape *seven years' burning in purgatory* by not wearing the heretic's flannel."

Thus these ignorant and deluded creatures, by accepting from the hands of individual heretics a garment to cover their shivering bodies, incur, in imagination, the wrath of God; and learn to regard with deepest abhorrence those whose care of their temporal comforts they are taught to consider as a thorn in their conscience, and a peril to their souls!

[*Lon. Chris. Guar.*

A CONVICTED SINNER.

The following letter, addressed to the editor of the Lutheran Intelligencer, is from the pen of a gentleman, who had for some years disbelieved the Scriptures, and endeavoured to satisfy his mind that no God exists.

With such principles, says the editor, he entered the church, in order to criticise us; we were then lecturing upon Matt. viii. 23—27.

At the very commencement of the lecture, he was rendered uneasy—he made an effort to leave the church but could not—he found himself bathed in tears. After the service, he returned to his home, and endeavoured to stifle his feelings, but his efforts were vain. That night he came to us, rolled on the floor—wept bitterly, and cried, O, pray for me. Several hours were spent with him in conversation and prayer, and at length he became somewhat composed. We put into his hands Baxter's Saint's Rest, and "The Excellency of the Knowledge of Jesus Christ," by J. L. Zimmerman, Professor of Divinity at Halle. Upon the perusal of these works, he wrote, viz:

"Dear Sir,—I have at length, after a diligent perusal of those good books, sent them home,—and although through the baseness, hypocrisy and foul workings of my poor, bewildered blind heart and mind, I have not received that benefit which I sincerely believe they are calculated to bestow upon the heart that is actuated by sincere motives. But what benefit can a poor, miserable, blind, abandoned wretch like I am, derive from such heavenly contemplations, when under the immediate influence of the devil.—I had long since intended to have returned those books personally, but oh! my cruel enemy whispered to pride to say, no,—Fear to say no,—my heart itself to say no;—and time seems to join the general confusion and has said no; for it has dragged me along through its various and fatal dungeons of procrastination, until I am ashamed to present my face before you,—and indeed I am sometimes inclined to shrink back from the face of all visible creation. Oh, my dear sir, I have often feared the constructions you may have put upon my conduct, since first you knew that such a loathsome worm existed in the garden of its Creator, devouring and wantonly destroying the beautiful branches of the tree of life. Mortal man cannot, unless under similar circumstances, conceive the unspeakable misery and confusion of my disordered mind; nature has lost her charms; society seems to do better without me, and although I endeavour to appear cheerful for the sake of those dear creatures around me, I have a hideous, venomous, devouring worm within, and must I be forced to exclaim, why did I ever receive the powers of thought, to torture this meagre, loathsome, wasting body of mine? Oh my poor head! my heart! Think no more of your poor unworthy fellow mortal. But God knows that I shall, so long as I have the power to drag out my weary existence, ever remember you with every spark of heartfelt gratitude and affection.

"Your unworthy traveller through this world of wo."—*Philadelphian.*

NOW IS THE TIME TO DO GOOD.

"I will do more another time!"

Thus said a friend of mine a few days since, while all was health and prosperity, and while he was promising himself "*To-morrow shall be as this day and much more abundant.*"

I had asked him for $5 for our Sabbath school, which he declined to pay, still flattering himself that he was doing his duty—Yea, more, that he was *liberal*; because he was *intending* to make some splendid donation at some future time when he should have accomplished all his present plans.

Reader, where is now my friend? In the grave. Has he made his splendid donation? No. Had he paid his $5 when he could, it would have been used and have been rolling on in its good effects to the end of time; but his *good intention* quieted the claims of *present duty*, and now he has no power to do.—His hand moulders in death and his soul has gone to the judgment.

Reader, are you planning and intending much future good many days hence?—Here is a lesson for you—Learn from it that you had better do day by day your duty—all you can—remembering that "*now is the accepted time*," and that you "know not what a day may bring forth."—*Roch. Obs.*

THE GARDENER AND THE TREE.

What is the man doing in the garden with his spade? The tree round which he digs, seems dead: is he going to take it up and throw it away? not so. He thought to do this, but he changed his mind. The tree had long stood in the garden: he had taken great care of it; but in spite of all his care, it would not flower, or bear fruit. This led him to say, "why should I have such useless trees in my garden? I will pull it up and try another in its place." He further said to himself, however, "It is sad that all my pains should be lost: I will try my tree one year more: and if then it does not blossom, it shall be cut down." So instead of digging to pull it up, he is digging to loosen the earth, to kill the weeds, and to put in manure about its roots. And he hopes that it will repay all his toil.

Now, dear children, you have long stood in the garden of the Lord. His sun of mercy has shone upon you: and his rain of grace has come down upon you: so that the Lord may ask, "what [illegible] that I have not done in it?" Are you not taught to read? Are you not taken to God's house? Have you not the blessed Bible? Do not kind friends take pains to tell you what you must do to be saved? What more then could God do for you? But now, dear young friends, tell me, what fruit do you bear? Is there the fruit of love to Jesus who has done so much for you, and of love to all around you for his sake? Is there the fruit of holy fear of God; of sorrow for sin; of a meek, humble temper; of duty to your parents; of respect for the sabbath; of a heavenly mind? Ah! think of the parable of the barren fig tree. Luke xiii. 6. As no fruit was found thereon, the owner said, "cut it down, why cumbereth it the ground?" For three years he had come seeking fruit, and had found none. And the dresser of the vineyard begged that the master would let it alone one year more, and then if it bare no fruit, he might cut it down. Now you are like this fig tree. And God is your owner. And more than three years he has come to you seeking fruit. What say you? Has he found any? How have you spent your time? What fruit have you to show? Oh! if God should now be saying of you, "cut it down, why cumbereth it the ground!" And perhaps Jesus is pleading for you, and saying, "Let it alone this year." Oh! pray then to God to pardon all your past lost time: and now begin afresh. Rouse yourself, and pray for the Holy Spirit to make you fruitful. Then will God spare you: and in his own good time gather you into heaven as a shock of corn fully ripe in its season.

SUNDAY SCHOOL LIBRARIES.

Perhaps some schools neglect to obtain Libraries, because they suppose them to be expensive. But for a small school, $5 judiciously laid out, will do very well to commence with; and when a library has once been established under good regulations, its benefits are so evident—so numerous and great, that there can be little difficulty in procuring more books as they may be wanted. Small books are to be preferred—such as cost from one cent to fifty cents a volume. A library of one hundred and fifty books of this description, published by the American S. S. Union, may be had for $10.—*Ver. Chron.*

"This," said Dr. Chalmers, as he was taking the youthful but devoted Urquhart to visit the parents of some of his Sunday School children, "this is what I call preaching the Gospel to every creature; that cannot be done by setting yourself up in a pulpit, as a centre of attraction, but by going forth and making aggressive movements upon the community." Those of our readers who are acquainted with the views of Dr. Chalmers on subjects connected with Christian effort, will recognise here a favourite principle of his, familiarly applied. He loves to consider the Gospel as a MESSAGE.

In the same spirit, when little meetings were commenced in different parts of the city, for the reading and explanation of the Scriptures, &c. Dr. C. gave the plan his hearty approbation, although he thought the system of individual visitation a better one, if it could be accomplished. He approved the little neighbourhood meetings, because, "instead of setting up one great centre of attraction, it was like carrying about the magnet, and bringing it near to the iron filings." Thus you get hold on many who will not go to hear sermons.

No one will suspect Dr. Chalmers of putting a low estimate on the powers of the pulpit, or of endeavouring to cloak the sin of those who, when a message from God is to be delivered, do not go with devout earnestness to hear it. But if will not go to hear the message, ought not the message, he would urge, by some means to be conveyed, if possible, to their very fire-sides?—*Ib.*

CECIL COUNTY BIBLE SOCIETY, MD.

A meeting of the citizens of Elkton and vicinity was held at the court house, on Friday of April, at the instance of Messrs. Bo Hart, Agents of the Young Men's Bible Society, Baltimore—for the purpose of organising a Bible Society.

The Rev. Mr. Nevins of Baltimore, ad the meeting on the propriety of carrying into the object of the meeting.

A Society was formed, and among other Resolutions passed, it was *resolved* to furnish every destitute family in the county, with a copy of the Scriptures within a specified time.

NEW ORLEANS.—The New Orleans Bible have passed a resolution to supply every family in that part of the city above Canal-street is principally inhabited by Americans with and French. The Mariners' Church is thought will be supplied by the 1st of objects are contemplated to be connected with this, as Depositories of Bibles, Tracts, school books, to supply the valley of the M

FAMILY RELIGION.

Let the pleasant and the warm fireside be an emblem of the cheerful and sincere affection which circulates from bosom to bosom, through the family. It is at the fire-side the seeds of peace and piety or of family discord and are sown. Let nothing be said in the sacred circle that is not *charitable*, and *chaste*, and *holy*. Let the Bible be always Let the family Bible be the common pro the father and mother: but let every old enough to read and to take care of a book his or her own Bible.

Let every child take it in turn to read a portion of the Bible every day in a sort of as a kind of intermediate family service. will be easy, especially with the female part family, who are usually in doors. Does the history of the world afford an example of such fire-side around which there has been drunkard, a swearer, a sabbath-breaker, or a person? I believe not.

From the Vermont

A DRUNKARD.

Mr. Editor—The following is a true scene which was witnessed in one of our vil March 6, 1828.

It was 4 o'clock in the afternoon, when came along an ox sled, as if returning having discharged its load. The sled was by a pair of feeble oxen, and driven by boys apparently of the ages, eight and ten. sled a little transversely lay at full length seemed a man—and on closer view, a man drunk. "What have you there?" I said to the little boys. "It's my father." "Your said I, "Who is he?" He spoke his name "[illegible] what ails him?" I demand "He drinks too much," he replied—griev conflicting in his countenance, while he hide his embarrassment by urging pace the unconscious team with their load.

Reader, pause a moment and consider like this. A father takes his little sons —gets drunk in their presence—is plac spectable on an ox sled—and by them own sons, driven to his own family! How ing! how mournful! The charnel-house more revolting, the funeral procession is affecting.

PROFANE SWEARING.

Lord Chesterfield, whose authority on such jects no one presumes to question, said to "One word only as to swearing, and that and believe is more than is necessary. sometimes hear some people, in good interlard their discourse with oaths, by bellishment, as they think; but you too, that those who do so are never those tribute, in any degree, to give that nomination of good company. They subalterns or people of low education tice, besides that it has no one temptation is as silly and illiberal as it is wicked."

The S. C. Sabbath School annual meeting April 7th. The the schools in the city of Charleston are connected with the Union, the body of the Church. Three schools have withdrawn during the and 5 new ones have become connected it. Reports were received from 10 containing 142 teachers and 97

JEWS IN PRUSSIA.—Professor Tholuck, of Oct. 27th, 1827, states that the have impeded the society at Berlin, and that some gentlemen high in been chosen on the committee, and the cause. Their missionaries continue the Jews at every opportunity, and some meet with are not without interest and

JEWS IN POLAND.—A Jewish Gazette time past been published at Warsaw. this persecuted people are beginning literature and the arts in all the provinces Two learned Jews are now engaged in tionary and Grammar of the Jewish lang in the Polish provinces.

BOHEMIA.—The circulation of the Scriptures hibited in Bohemia by a late edict, but this very circumstance has operated against the Romish Church, inducing great embrace the Reformed doctrines, who cannot it to their consciences to continue the where the Bible is withheld from them

DISSENTERS IN GREAT BRITAIN.

The London Morning Chronicle states ing to the latest and most authentic accounts ber of Dissenters in Great Britain, includ Presbyterians in both Kingdoms, are lions of souls.

BISHOP OF CALCUTTA.—At the City of on the way to his diocese, Bishop James persons in the Reformed Dutch Church, of October last. He also consecrated, for an church, a portion of ground presented for the pose by the Lieutenant

Philadelphia Recorder.

PHILADELPHIA:

SATURDAY MORNING, MAY 24, 1828.

Correction.—We alluded a few weeks since to an opposition which had been raised by some of the Catholics in Maryland, to the efforts which are making for the supply of that state with the Holy Scriptures. The question, however, was not made in the pamphlet whose receipt we then acknowledged, (as we inaccurately stated) but only referred to, in that pamphlet. In the question, "why will Episcopalians identify themselves with these efforts of the Papal antichrist," we did not mean to intimate that any such meretricious union had been formed in the section of our country of which we were then speaking. A note on the subject which came to our hands the other day renders this explanation proper.

[illegible]—The Annual Convention of this Diocese has been in session in this city during the greater part of the present week. They have had several subjects of interest before them, and we should be glad to give our readers an account of their proceedings, but our time has been so much occupied, that we have not had it in our power to prepare any thing of the kind. For the same reason, some other subjects, which would otherwise have been noticed in the editorial department of this paper, are passed without remark.

Martin Bos.—We have abridged for our paper of this week, a very interesting and instructive memoir of this eminent servant of God, which appears in the last No. of the Christian Observer. It is interesting because it affords one of the loveliest exhibitions of Christian excellence which can be found any where: and discloses in a very clear and striking manner the connection which has always been found to exist between certain forms of religious belief, and corresponding modifications of religious character. The zeal, devotedness, and success of the really evangelical minister of the gospel is contrasted in a very instructive manner with the coldness, the persecuting spirit and the ungodliness of formal and worldly clergymen. It is instructive to see with what affection Bos cleaves to the precious truths, which are essential to the salvation of the souls and with what fidelity he applies them to the understandings and the consciences of those whom he is called upon to instruct: and not less so [illegible] to notice the zeal with which his opposers [illegible] the peculiarities of their own denomination, and the unrelenting vigour and perseverance with which they decry him as opposed to these, because he gives more importance to the great fundamentals of the gospel.

The intelligent reader will learn from this biography that of all those truths with which the "the carnal mind" is represented as being at enmity, the most repulsive is that of justification by faith *alone*, together with the associated doctrines of *total* depravity, and the necessity of an *entire* change of heart. The indissoluble tie by which the words "alone," "total," and "entire," are here connected with each other, every theologian will at once perceive: while every experienced christian however illiterate, will *feel it* as soon as it is presented.

This biography also illustrates (what may have been seen throughout the whole history of the Church indeed) that the bitterest enemies of those who shall be faithful and successful in preaching these doctrines are to be found amongst the clergy who are unsound respecting them. And the means by which this hostility is manifested are still, as far as the state of society permits,—the same that they ever have been. We see the same attempts to produce an inflamed and exclusive attachment to the institutions of our own denomination, aversion to those with which others have any thing to do; the same unhallowed union between professors of religion and wealthy or talented but irreligious men of the world, in transacting the business of the Church; and the same endeavours to bring ecclesiastical authority to act upon opinion and practice, without controlling its exercise by distinct and intelligible laws and constitutions.

The friends of truth may be encouraged by the proof which the life of Martin Bos affords, that the persecutions with which it is sure to meet in some form or other, are calculated and doubtless designed to extend its influence. They excite investigation: and this is always the first step towards the formation of correct opinions. If Bos had not have been opposed, his sentiments would have been known only to a few country villages. By persecution they were scattered abroad over the whole of Germany.

We see here also the effect which the powerful exhibition of the Gospel will produce upon mankind: always deep solemnity: generally bitter opposition from worldly men: and sometimes strong and universal religious excitement. More powerful revivals of religion than those recorded in this history, are seldom known even at the present day and in our own favoured country.

We should be glad to spread out the whole of this valuable biography on our pages. The extracts made however, are already longer than is convenient for such a publication as ours. We hope that our readers will not fail to draw from them the *practical inferences* which they so obviously furnish.

THE SABBATH.

The following extract from an editorial article which appeared in the last Boston Recorder, manifests a spirit in relation to the Sabbath which we rejoice to see awakening among our eastern brethren. It is peculiarly encouraging at this time, to those in this part of the country who are engaged in measures to redeem the Sabbath from profanation, and to arouse from their apathy the slumbering energies of the professed followers of the Saviour, and to excite them to activity, and compel them to show on whose side their hearts and their influence are enlisted. The time is not far distant when any other place will be more desirable and more easily maintained than that of NEUTRALITY in the church of Christ—when the words of our Saviour, "*He that is not for me is against me*" will be better understood, and when profession will imply something more than mere non-compliance with worldly maxims and abstaining from those vices which meet with the reprobation of the mere moralist. This extract we trust will be read with attention—and when read, let the question be asked, "are these sentiments in accordance with the spirit of the religion we profess?" And if so, let each one further ask himself whether he can, without incurring the penalty of the slothful servant, refuse or *neglect to act?* We wish to see our *churches in this region* take a stand, and show whether they will sustain those who are bearing the heat and burthen of the day, or whether they will be satisfied to bid them God speed, instead of coming out and saying explicitly whether we may calculate upon hearty concurrence and co-operation.

We have just heard of a number of churches which have unanimously resolved to support those engaged in the sabbath-keeping measures. This is *what* we ask, but not *all* we ask. Let them place their light on a candlestick instead of hiding it under a bushel.

We shall be excused, we presume, for not expunging the compliment which Messrs. Willis and Rand have paid to the Rochester Observer.

The Press must be enlisted in the service of the Sabbath. We do not mean to say that it has been silent. Learned treatises and prize essays have been written to prove the divine institution, the perpetual obligation, and the civil importance of the holy day. Divines have shown minutely how the Sabbath is to be sanctified, and portrayed the guilt contracted by its violation in its true colours. We could also point to some invaluable Tracts on the observance of the Sabbath, which have had no little effect in preventing even a worse dereliction of the holy day. Some of these are published for cheap distribution, and are scattered far and wide. But the *popular* press, our religious newspapers and magazines, which go into every neighbourhood, and almost into every family, in all the older settlements, must put on new vigour in the cause. They have not been entirely silent: but, like the church at large, they have been cold and drowsy. But let them speak, loudly, warmly, constantly; and the continual dropping of their speech will wear the stones. The "Pioneers" of Western New York have set us a noble example in this very way. They have thrown their short, pointed, pithy articles into their religious paper, (the Rochester Observer,) promptly aided by its Editor; and to all appearance, they consider the onset but begun. If all the religious periodicals in the country will open their columns to such a warfare, and will answer for all that deserves the name, thought and feeling would soon be roused throughout the country.

The pulpit must plead in this sacred cause. It has not ceased to lift its warning voice against the approaching evils; and now it stands a powerful bulwark against the invader. But there is need of an extraordinary appeal, and an unusual note of alarm. The awful crisis is at hand. If *ever* this evil is arrested, *it must be done soon*. And where shall the Sabbath look for the warmest defence and the most efficient support, but to the *Ministers of the altar?* And will they not sound an alarm, in behalf of their country and their God? Let the Sabbath sink, and they must shut up their sanctuaries, disband their churches, abandon their delightful work, and witness with sorrow and despair the universal triumph of sin and of satan. But let them speak, and some at least will hear, and their labour shall not be in vain in the Lord. Periodicals will collect and publish facts; they will tell the violations which abound, and of the measures for promoting reformation which are adopted in all parts of the land. But the living voice, that of the well-known and faithful pastor, will apply, and convince, and rouse. We do believe that the ministers of Jesus Christ [illegible] this subject, and feel that the solemn and alarming exigencies of the time demand special and appropriate efforts from them.

The church must take her stand. Her members must no more be seen in the stage, the steam boat, the market, the visiting party, or any place where they ought not, on God's day. They must no longer speak their own words, or seek their own pleasure; but call the Sabbath honourable and delightful. They must no more offer the plea of convenience to cover the violation of the fourth commandment. They must abstain even from things lawful in themselves, when circumstances are such that others would be emboldened in transgression. They must put on the mind of Christ, and sigh and cry for the abominations that prevail. Rivers of waters must run down their eyes, because men keep not this precept of God's holy law. This zeal for the Lord of hosts, and grief for the transgressions of men, must excite them to action; and their first effort must be, *to free themselves personally*, from the guilt of profaning the Sabbath. And if the church shall stand, decidedly and evidently, on the Lord's side in this thing, immediately a standard is raised to which thousands and millions will soon rally. The power of the desolating flood is broken, that moment that all the churches and their members are seen duly honouring the institution of Jehovah. We do not ask for the official interference of church judicatories, and more than the arm of civil power, except that churches may take care of flagrant offenders as in all other cases of immorality. But we do ask for individual decision in keeping this day holy unto the Lord; and that every one who has a name and a place among the children of God, should feel that sacred vows are upon them to stand on the Lord's side in this evil day. How shall the church be brought thus to act? We reply: by the light and conviction which the pulpit and the press will impart; and by the encouragement, the power, the almost irresistible impetus of *example*. Let Christians in one part of the country act, and let those in all other parts know it; they find that they are not alone, and that if they will arise and build, the excellent of the earth are with them. Example, noble and judicious example, in an obviously good and noble cause, is easily followed by those who love good things. And then all may avail themselves of the suggestions and experience of every particular portion: and learn wisdom even by every failure or defeat.

CHRISTIAN ENTERPRISE.

We learn by the Rochester Observer, that the Board of the "*Western Agency of the State of New York for the American Home Missionary Society*," have resolved to employ *fifty* Missionaries the present year among the destitute settlements and feeble Churches within their bounds. More than 40 of this number are now in the field, and arrangements are making soon to secure the remainder. Three-fourths of their support will be sustained at the stations they occupy, and the other one-fourth can come only from our helpers in the Lord, within the region assigned us."

This is taking hold on the work in earnest. Let this missionary spirit be diffused through all the Churches of Christ in our favoured country—Let all who are called by his name unite their efforts in this cause, believing in the efficacy of the means which the Lord has appointed to promote the enlargement of his kingdom, and our wide spreading desolate wastes which now wear the aspect of death, shall flourish like the garden of God.

From the London Repository of Arts.

A SCENE ON THE POINT NEUF.

If the French do not follow in all respects the precepts of the Gospel, at least it must be confessed that they pay due regard to the apostle's injunction, "Weep with those that weep, and rejoice with those that rejoice." I have seen a thousand instances of this disposition, but I do not know that I ever witnessed one with more pleasure than that which I am about to relate. I was crossing the Point Neuf, which, be it said by way of parenthesis, is the most misshappen, ugly, clumsy-looking bridge I ever saw in my life; but this, one must not say to the Parisians, who are as proud of it, and the dirty ditch-like river that runs under it, as if the one were the mister-piece of nature, and the other of art.—I remember a Frenchman once asking me whether we had any thing like it in London. I answered "No," with great emphasis and equal sincerity; but as a Frenchman always construes what you say into a compliment, if it be possible, he professed himself enchanted with my candour, and invited me to dinner on the spot.

Mais revenons a nos moutons! I was crossing the Point Neuf at the moment when a porter belonging to the bank of France, pretty well tired of the weight he carried (it was a bag containing nine thousand francs in silver,) stopping to rest himself by leaning against the parapet wall of the bridge; but at the moment that he did so, his valuable load, either from awkwardness or carelessness, slipped out of his hands, and fell into the Seine, which is very deep just in that spot.

Never shall I forget his look of despair. He made a movement as if to jump over; and, I believe, would have effected his purpose, but for the presence of mind of a girl, a little delicate-looking thing, about sixteen, a violet-seller, who, clasping her arms around him, cried for help, which in an instant was offered. Myself and some others seized him; he struggled with us desperately. "Let me go! let me go!" cried he; "I am ruined for ever! My wife, my children, what will become of you?" A multitude of voices were raised at once, some to console, others to inquire; but above the rest were heard the clear and silver tone of the violet girl: "My friend, have patience, you have lost nothing."

"Nothing! O heavens!"

"No, no; I tell you, no. Let some one run for the divers; there is no doubt that they will succeed in bringing it up."

"She is right," resounded from a number of voices, and from mine among the rest: and in an instant half a dozen people ran to fetch [illegible] Those who remained exerted themselves each in their way for the solace of the poor porter. One brought him a small glass of *liqueur*; another a little brandy; a third some *eau de Cologne*; and four or five presented the grand specific, sugar and water. The little violet-girl had been before all the rest in administering a cordial, and perhaps hers was the most efficacious—a glass of pure water which she held to his trembling lips, and made him swallow. "Drink," cried she, "drink it up; it will do you good." Whether it was the water, or the kind and sympathetic manner with which it was offered, that relieved him, I know not, but certainly one of the two had its effect, for his looks grew less wild: he burst into a passionate fit of weeping, and by degrees, became composed enough to make his acknowledgments to the humane spectators, who had shown such interest in his misfortune.

The divers soon came, and one of them descended without loss of time. Never did I witness such an intense anxiety as the search excited; if the fate of every one present had hung upon the success, they could not have testified greater interest in it. Soon he re-appeared, bringing up not the bag of silver, but a small iron box. It was instantly broken open, and found to be full of twenty-franc pieces in gold; they were soon counted, and found to amount to nearly twelve thousand francs, about four hundred and fifty pounds sterling.*

There were three divers, who overjoyed at their good fortune, speedily divided the prize among themselves; and directly afterwards another descended in search of the porter's bag.—This time he returned with it in triumph. The poor fellow could scarcely speak when they put it into his hands. On coming to himself, he cried with vehemence, "God reward you; you know not the good you have done—I am the father of five children. I was formerly in good circumstances, but a series of misfortunes reduced me to the greatest distress. All that I have left was an irreproachable character, and that procured me my present situation; I have had it but a week. To day I should, without your help, have lost it. My wife, my children would have been exposed to all the horrors of want; they would have been deprived of a husband and a father: for never, no never, could I have survived the ruin I had brought upon them! It is you who have saved us all: God will reward you, he alone can." While he thus spoke, he rummaged in his pocket, and threw out some francs. "This is all I have, 'tis very little, but tell me where you live, and to-morrow—" "Not a farthing," interrupted they with one voice; and one of them added, "Stop a bit, let me talk to my comrades." They stepped aside for a moment: I followed them with my eyes, and I saw by their gestures, that they listended to their companion with emotion. "We are all of a mind," said he returning with them. "Yes, my friend, if we have been serviceable to you, you also have been the cause of our good fortune: it seems to me then, that we ought to share with you what God has sent to us through your means. My companions think so too, and we are going to divide it into four equal parts."

The porter would have remonstrated, but his voice was drowned by the acclamations of the spectators. "Generous fellows!"—"Much good may it do you!"—"The same luck to you many more times!" resounded from every mouth. There was not one present but seemed as happy as if he or she were about to participate in the contents of the box. I defy the most determined misanthrope to witness this touching picture of happiness, arising from motives so disinterested and so pure, without thinking the better of poor calumniated human nature.

The money was divided, and, *maugre* his excuses, the porter was forced to take his share.—The generous divers went their way; the crowd began to disperse; and the porter still lingered, and I had the curiosity to remain in order to watch his motions. He approached the little violet girl. "Ah! my dear," cried he, "what do I owe you? but for you it had been all lost to me. My wife, my little ones must thank you."

"*Ma foi:* it is not worth mentioning. Would you have me stand by and see you drown yourself?"

"But your courage, your strength! could one have expected it from so young a girl?"

"Ah! there is no want of strength where there is good will."

"And nobody ever had more of that. Give me six of your bouquets, my dear; my children are so fond of violets, and never have they prized any as they will do these."

She twisted a bit of thread round six of her fair nosegays, and presented them to him. He deposited them carefully in his bosom, and slipped something into her hand; then, without waiting to hear the acknowledgments which she began to pour forth, took to his heels as if his bag had been made of feathers.

The girl looked after him with pleasure dancing in her eyes. "What will you take for the rest of your nosegays?" said I, going up to her. "Whatever you are pleased to give," cried she with vivacity; "for that good man's money will burn my pocket till I get home to give it to my mother. Oh! how glad will she be to have all that, and still more when she knows why it has been given me." The reader will easily believe that my purchase was speedily made; the good girl's purse was something the heavier for it, and I had the pleasure of thinking that I contributed in a small degree, to reward the goodness of heart she had so unequivocally displayed. She hastened home with her little treasure, and I returned to my lodging to put my violets into [illegible] promising myself, as I did so, to be a frequent customer to the little nosegay girl of the Pont Neuf.

THE CAPTIVE AFRICAN RESTORED TO LIBERTY.

Letter from a gentleman in Natchez to a Lady in Cincinnati.

NATCHEZ, April 7, 1828.

This letter will be handed to you by a very extraordinary personage—no less than your old acquaintance Prince, (or Ibraham) who is now free, and on his way to his own country—where he was captured in battle nearly forty years ago, and has been in slavery nearly the whole of that long period upon the plantation of Mr. Thomas Foster, in this county. I am much gratified to have been the instrument of his emancipation, although from his advanced age, (sixty-six years) he can but possess merely a glimpse of the blessings to which he was entitled from his birth.

As I happen to have a leisure half hour, I will give you a sketch of the manner in which his liberation has been brought about. You may recollect that I frequently suggested to him, that if he would write a letter, I would have it conveyed for him to his own country. I think it was early in the spring of 1826 that he wrote his letter in my office, which I directed to the care of our Consul General at Tangier, (Captain John Mullowny.)—Thomas B. Reed, Esq. one of our senators, took charge of the letter to Washington, from whence it was sent by the department of state to its destination. During last summer I received a letter from the department of state, informing me that the letter had been forwarded, and a translation of it returned; and I was requested to inquire on what terms Mr. Foster would liberate Prince, to the intent that he might be returned to his own country. On applying to Mr. F. he agreed to give him up without any compensation, conditioned that he should not enjoy his liberty in this country. I informed the President of the result of my enquiry, and a few weeks ago received a letter from Mr. Clay, asking of me to complete the agency, and to send Prince on to Washington City, for which purpose I was authorized to draw for a sum of money necessary to defray the expenses of his journey, and to clothe him if necessary. But the poor old man, when the news was communicated to him that he was to be free and return to his country, where he is, we have no doubt, a lawful king (of a country called Timboo,) he looked at the old companion of his slavery, the mother of his nine children—he could not agree to part with her. She too—how could she part with him! She wished to follow him to the end of the world. What was to be done? I had no authority to interfere as to her, and I felt almost grieved that I had taken a solitary step in the business, believing that separating the old couple would no doubt accelerate the death of both.—However, it rejoices me to tell you Isabella is with Prince—they will both call and see "Miss Jane," as the old man, you recollect, always called you. I applied again to Mr. Foster, who is a truly amiable and worthy man, he could not find in his heart to separate his old and faithful servants, and for a very small sum, (compared to the value of Isabella as a servant) he agreed to give her up. So soon as his intentions were known, I requested a young gentleman of the bar to head a subscription paper for Prince, asking of his friends to assist him to purchase his wife. Two hundred dollars was the sum required. In a very few days he had a surplus of $93. Several gentlemen gave him $10, one gave him $15, and many gave him $5, and very few gave him less than $1.

Prince has also several certificates voluntarily given to him, of his uncommon good conduct for twenty-four years. N. A. Ware, Esq. has kindly undertaken to see him safe to Washington City. I expect he will remain three or four days in Cincinnati, and he will call on you in all his finery, (I have had an elegant Moorish dress made for him,) and perhaps attract some attention. I write you this long history, that you may be enabled to give some account of your distinguished visiter.

Prince is really a most extraordinary man—born to a kindom—well educated, for he now writes Arabic in a most elegant style—brought a slave into a foreign country, he has sustained a character for honesty and integrity which is almost beyond parallel; he has been faithful, honest, humble and industrious, and although he adheres strictly to the religion of his country, (Mohammedanism) he expresses the greatest respect for the Christian religion, and is very anxious to obtain a Testament in his own language, that he may read the history of Jesus Christ. I wrote to the president to request one for him, but that part of my letter was not answered. I am however in hopes, if one is to be had at Washington City, he will be gratified on his own application for it.

Prince called to see us yesterday, with his wife and sons, who are really the finest looking young men I have seen. They were all genteely dressed, and although they expressed themselves pleased with the freedom of their parents, there was a *look of silent agony* in their eyes I could not bear to witness. I hope the old man will be able to realize his prospects and regain his property, which, if he does, he says he can buy them free at ten prices.

INTELLIGENCE.

NEW CHURCH.

On Tuesday last, the 13th instant, the corner-stone of the New Episcopal Church, in Hartford, was laid with the ceremonies usual on such occasions. The congregation assembled at half past ten o'clock in the old Church, and after morning prayer by the Rector, formed a procession to the foundation of the new building. Appropriate and impressive exercises of devotion were here conducted by the Bishop of the diocese. The stone was then adjusted, and in a cavity prepared for the purpose was deposited, with several coins for the current year, a bottle containing a piece of parchment with this inscription.—

In the name of God, Amen.
This corner-stone of Christ Church was laid by the
Right Rev. T. C. Brownell, May 13th, 1828.
The Rev. N. S. Wheaton being *Rector*.
Charles Sigourney and Samuel Tudor, *Wardens*.
M. Olcott, J. Heally, N. Morgan, C. Saunders, I. Toucey, G. Stedman, A. Farwell, R. Bartholomew, and S. H. Huntington,
Vestrymen; and
S. Tudor, W. H. Imlay, and J. Ward, *Building Committee*.

The cavity being closed, the bishop pronounced those emphatic and memorable words:—"Other foundation can no man lay, than that is laid, which is Jesus Christ. I lay this corner-stone of an edifice to be devoted to the worship of God, in the name of the Father, and of the Son, and of the Holy Ghost;"—striking the stone as he repeated the name of each person of the Trinity.—*Episcopal Watchman.*

Ordination.—On Sunday, May 11th, in St. Paul's Church, Boston, Mr. James Everett, a chaplain in the United States, was admitted to the holy order of deacons by the Rt. Rev. Alexander Viets Griswold, D.D. Bishop of the Eastern Diocese. The Rev. Alonzo Potter, Rector of St. Paul's Church, and the Rev. George W. Doane, Assistant Minister of Trinity Church, were present and assisting.

The Rev. Mr. Adams has returned to this City to resume the duties of Principal of the Charleston College, to which office he has been recalled from Geneva, N. Y. by the invitation of the Trustees.—*Charleston Observer.*

Protestant Episcopal Sunday and Adult School Society of Philadelphia.

A stated meeting of the Board of Managers will be held on Tuesday evening next, the 27th inst. at 8 o'clock, in the Vestry of St. James's church.

WM. ROBINSON, *Recording Secretary.*

May 24.

Eastern District of Pennsylvania, to wit:

Be it remembered, that on the ninth day of April, in the fifty second year of the Independence of the United States of America, A. D. 1828, Paul Beck, Jr. Treasurer in trust for the American Sunday School Union of the said District, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—FRANCES, THE ORPHAN GIRL, translated from the French for the American Sunday School Union.

"When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive."—Ezek. xviii. 27.

In conformity to the Act of the Congress of the United States, intituled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned."—And also to the Act, entitled, "An Act supplementary to an Act, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

May 7—tf.

THE CLERGYMAN'S COMPANION:

Containing the OCCASIONAL OFFICES of the PROTESTANT EPISCOPAL CHURCH, with PRAYERS suitable to be used by the Clergy of the said Church, in the discharge of their parochial duties, to which is added, A VIEW of the Qualifications and Duties of the Clerical Office, in a series of Extracts. The Second Edition, considerably enlarged. By JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the state of New York, &c. &c. In two volumes.

Price in black calf $2,50. Sheep $2,00. Just received and for sale by J. Dobson, agent, No. 108, Chesnut street. St.

TRACTS.

The Female Episcopal Tract Society have recently published a number of new tracts, which are for sale at their depository, No. 34, South Second street. A second edition, (6000 copies) of the Candid Examination of the Episcopal Church, by the Rev. Titus Strong, of Greenfield, Mass. has just issued from the press. On the whole, their collection presents a variety of interesting tracts. Sunday School Teachers and others are invited to call.

April 25, 1828.

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* An actual occurrence in 1826.

POETRY.

BEST WISHES.

Who art thou stranger? Nay, read on,
I will not ask thy name or lot;
Whether thy days be well nigh gone
Or in their spring—it matters not;
Thou art my brother! and for thee
Stranger! shall my best wishes be.

Life is a sea of stormy pain:
—Thou know'st it, or thou soon wilt know,
Thine be the faith that braves the main,
When its most angry tempests blow:
Thine anchor cast within the veil;
—None ever knew that mooring fail.

Thine be the love,—refin'd from sense,—
That seeks its object in the skies,
Draws all its warmth and brightness thence,
Its comfort, confidence, and joys;
And be thy blest affections giv'n
To Him, who lov'd thee first, in Heav'n.

Thine be the refuge,—ever found
By them that seek in faith and pray'r—
From all the trials that abound
Throughout this wilderness of care,
—The faithfulness of Him, whose love
Storms cannot quench, nor Death remove.

Thine be the meekness of the flower
That bows its head before the blast,
Increase in wisdom and in power;
Be lowliness around thee cast;
—Thy faith and love like flames of fire
Trembling, the higher they aspire.

And—when thy Master calls thee—thine,
Thine be the crown of endless joy,
Where Heaven's eternal rivers shine
Beneath a bright and cloudless sky:
Those realms—how beautiful and fair,
—Stranger! a blissful meeting there!

MEMOIR OF MARTIN BOS.

Abridged from the Christian Observer.

Martin Bos was born on the 25th December, 1762, at Huttenried, in Bavaria. He lost both his parents when he was but four years of age, at an interval of a fortnight only from each other. They had had sixteen children, of whom Martin was one of the youngest. An uncle, who was an ecclesiastical counsellor at Augsburg, received him, and took charge of his education. At the expiration of a few years he would have had him learn some trade; but the young man expressed a desire to devote himself to the ministry; and as the tutor who had given him elementary instructions declared him to be the best of his three hundred pupils, his guardian consented to his pursuing his studies. He entered first the college of St. Saviour, which was under the direction of the ancient Jesuits, near the Lyceum at Augsburg; from thence he was to have gone to Dillingen, in order to study theology exclusively; but when the professors of his college became acquainted with his plan, they endeavoured to detain him; and it was with extreme regret that they furnished him with the certificates which he required. They were opposed to the university of Dillingen, on account of the sentiments of the professors. Sailer, Zimmer, and Weber, were amongst the most obnoxious, as their evangelical doctrines were in opposition to those which they had endeavoured hitherto to inculcate upon Bos. It does not appear that the lessons of these new masters had any immediate influence on his mind. It is possible that he became acquainted with the nature of true Christianity through them, without having himself practically adopted it. At the end of six years he was ordained priest, and was shortly afterwards appointed curate at Unterthingau, a large town in the province of Kempten.

Before he was appointed to this office, he had begun to feel within him the germ of that seed of eternal life which he was to plant and to water in others. The following is an account of the manner in which he was first led to observe the influence of faith upon the heart. He went, in 17[illegible] or 17[illegible], to visit a woman distinguished by her humility and piety, who was dangerously ill. "I do not doubt," said he, endeavouring to prepare her for death, "that you die calmly and happily." "And why?" said the woman. "Because," replied he, "your life has been a continued chain of good actions." The woman smiled, and said; "If I were to die relying for my salvation on the works which you mention, I am certain that I should be condemned; but that which makes me calm at this awful moment is, that I rely on Jesus Christ my Saviour." "These few words," says Bos, "in the mouth of a dying woman, who was looked upon as a saint, opened my eyes for the first time. I understood the meaning of *Christ for us*: like Abraham, *I saw his day*. From that time I announced to others that Saviour whom I had learned to know, and there were many who rejoiced with me." Thus did this woman, whom he wished to prepare for death, prepare him for eternal life.

Bos had been curate at Unterthingau for nearly two years, when he was called to Kempten, and from thence to Groennbach, in the office of a canon. The zeal which he manifested in the pulpit and the seriousness with which he sought his own salvation and that of his hearers, soon gained him general confidence. To him resorted, in preference, those who wanted consolation, or who desired instruction. This popularity excited the jealousy of the other canons; and matters arrived at such a point that they would no longer admit him among them, and arbitrarily deprived him of his office: but they could not take from him his stipend, which they were obliged to pay to the period when he emigrated.

Driven away from Groennbach, he left it, without knowing which way he should direct his steps. Being arrived at some distance from the town, he stopped to take some repose, and was led to pray with more fervour than he had ever done before: and the Lord was pleased to answer him, by manifesting himself to his spirit with great clearness as his Mediator and Saviour. He felt himself consoled, and again in the possession of peace and joy. Taking into consideration what he should do, he resolved upon going to Saeg, to the pastor Feneburg, who received him as his curate. In the society of this friend his ideas on the importance of the ministry became infinitely more serious. He felt that his whole conduct should be consistent with his sacred office; and he acquired habits of retirement and meditation. He was accustomed to say, "that a priest ought to show himself to the people only in the exercise of his functions: an envoy of the Lord ought to be seen only when he comes with a message from the Lord."

The injustice of the proceedings against him at Groennbach did not remain long undiscovered, and the Prince-Abbot of Kempten, in order in some measure to afford a remedy, recalled him, and appointed him, in 1795, curate of the church of Wiggensbach. In this parish his labours began to be blessed in an extraordinary manner. He felt deeply his own insufficiency, and sought, in continual prayer to God and the assiduous perusal of the Holy Scriptures, the assistance which he needed. As often as he was to enter the pulpit, to visit a sick person, or to instruct a sinner, he poured out his soul before God, to ask of him that which he was afterwards to communicate to others. The year in which he entered into his office was the year of the Catholic jubilee; and, accordingly, many persons from the neighbourhood came to him to make general confessions. Bos showed them the true source of justification, and the only road to life, in teaching them the manner in which absolution and the pardon of sins are granted to faith. *Great numbers were converted with their whole heart to the Lord*; and these were mostly from among those just and pious men, according to the opinion of the world, who, after having in vain sought repose in the observance of religious forms, in a multiplicity of confessions and pilgrimages, felt themselves relieved from a heavy burden, when they found the pardon of their sins through Him who freely gives it to those who will receive it at his hands. These men, thus renewed in the spirit of their minds, immediately showed their faith by their works and the amendment of their lives; and the world, as it generally happens, instead of rejoicing at their conversion, viewed it with alarm. But the word of God produces fruits even by means of those who have themselves but recently received it. They communicated to others their sentiments, which were embraced also by a priest, who till that time had been only remarkable for his scepticism and unedifying conduct. After having embraced the truth, *he became the instrument of a revival of religion*, which spread with astonishing rapidity. We might name several other ecclesiastics, who, being placed in connexion with Bos about this period, through circumstances apparently indifferent, owed to him a knowledge of the Gospel, and openly confessed that there is salvation in Jesus Christ alone. One may conceive the spiritual benefit it must have been of to the country, where these blessed tidings resounded in almost every direction. Bos acted principally through preaching; and his sermons made an astonishing impression. He knew how difficult is the office of an evangelist. "We must dig very deeply," said he, "to discover the treasure; and it is when we feel our weakness and misery most, that we dig the best; for those are not the best sermons which we have laboured over with difficulty, but those which we have, as it were, supplicated from the Lord with tears and prayers." The sermon which he preached at Wiggensbach on the 1st of January, 1797, was no doubt one of this latter kind. He was doubtful whether he should deliver it or not; he even endeavoured to compose another; but the feeling of duty prevailed, and he frankly proclaimed to his parishioners the whole counsel of God. His sermon comprehended the four following divisions: First, Repent, for the kingdom of God is at hand; Second, Believe that Jesus Christ died for you, and that he ought to live in you; Third, You will then receive the gift of the Holy Spirit; and, Fourth, When you have received it, beware how you despise the word of God, with the value of which it has made you acquainted. The effect of this discourse can be explained only by the manner in which the faithful express themselves when describing the preaching of the Apostles. It may with truth be said, that there was not a person in the congregation who was not deeply affected. But, whilst some found in it light and life, there were others who discovered only exaggeration, and who had made it a subject of censure. These, on quitting the church, ran to the incumbent, requiring him to dismiss his curate; whilst the friends of the Gospel, on the other hand, entreated him to retain him. The priest hesitated for some time between the two parties: at length, however, he yielded to the most numerous and the most vehement, and dismissed this faithful witness for the truth.

This event was the signal for a violent persecution from the enemies of the Gospel, against those who openly professed it. They endeavoured to bring these faithful men before the tribunal of justice; but as the judges perceived that they were accused of nothing but believing in Jesus Christ, they soon restored them to liberty—but without always granting them protection against the attacks of which they were the objects. The consequence was, that their adversaries allowed themselves to use every possible license towards them; accusing them of heresy from the pulpit; and in ale-houses taxing them with hypocrisy, and turning them into ridicule. Many of them were, in consequence, obliged to conceal themselves, in order to escape violence; several were compelled to quit the country. It may be added, that *the priesthood were the instigators of all these evil deeds.* The neighbouring ecclesiastics were mortified at the praises bestowed on Bos, and at his popularity as a preacher. They accused him of wishing to draw away their parishioners; and were known to say, that the best means of putting an end to his popularity, was publicly to accuse him of holding doctrines opposed to those of the church, and to designate those who followed him as forming a sect.

A sentence, pronounced on the 11th September, 1797, condemned Bos to a year's imprisonment, and to a renewed study of theology, which it was asserted he had misunderstood. He obtained, however, the permission of exchanging the prison house for a room which he hired in the town. In order to devote himself to the studies which had been enjoined him, he chose as a tutor Father Ulrich, the dean of the Capuchin monastery, who had himself been persecuted in his youth. He was a venerable old man, of an enlightened piety, and well known by several very remarkable religious works. He understood that doctrine which the judges had not been able to comprehend; and as he openly said that Bos, whom he was to instruct, was a better theologian than himself, he disposed the minds of men in his favour, and at the end of three months he succeeded in procuring his liberty. Bos, although separated from his hearers, had still had opportunity at Augsburg of edifying himself and others by pious conversation. Meeting one day with a book hawker, he asked him what sort of works he was selling; to which the man answered ironically, "They are books in demand by our saints." Bos looked them over, and soon perceived that the persons who could take pleasure in such books could not be ignorant of the true source of holiness. He inquired the addresses of the man's customers; visited some of them; and by this means discovered more than fifty Christians, who, like himself, looked for salvation alone in the expiatory death of Jesus Christ. These persons spoke to him of a great number of brethren animated by the same faith for which he was persecuted. These reports were very consolatory to him in this season of trial.

On his being restored to liberty, Bos was appointed curate at Langenneufnach, a town about seventeen miles distant from Augsburg.

In 1806, he was appointed incumbent, first at Poestlingberg, and then at Gallneukirchen, one of the most considerable parishes in the neighbourhood.

Bos generally felt most deeply his own sinfulness and insufficiency when he was about to deliver a discourse intended to affect the consciences of others. On these occasions he would often forget the sermon which he studiously composed, and learned by memory, and would acknowledge with tears to his parishioners, that he had nothing to say to them; but he would feel himself led on, by the contemplation of their wants and his own insufficiency, to urge upon them that which the Holy Spirit gave him at that moment for their edification. Several discourses, uttered thus from the abundance of his heart, were the instruments of a religious awakening which took place at this time at Gallneukirchen.

In spite of opposition, he succeeded, by the grace of God, in effecting results similar to those which he had formerly produced at Wiggensbach. *Great numbers of conversions occurred.* The most remarkable of these are mentioned in a little work which he published on this subject, at the request of Bishop Sailer. Pastors might, perhaps, find in this work some useful suggestions upon the manner of presenting the truth, and of affecting the hearts of men. This astonishing success excited the jealousy of several of the neighbouring pastors, and particularly that of Brunner, the pastor of Poestlingberg, who was suspected of envying Bos his preferment, and who was indeed his successor. He did not cease to pronounce both him and his curate to be heretics; and he endeavoured to deprive him of the confidence of his parishioners. Some persons, and especially two weavers, lodged a complaint against Bos at the consistory of Lints, accusing him of having affirmed of them that they had not the true faith. The Bishop, who occupied the place of the venerable Gall, but who was not in the least like him, wrote, and requested the pastor not to reproach these good people so severely; as if it were not the duty of a pastor to notice boldly whatever is amiss in his flock. Things took such a turn, that Bertgen, under whom Bos had formerly been curate, was charged with an inquiry into his conduct. During the five years which Bos had passed with him, Bertgen had always had occasion to speak in his praise; but he had not become acquainted with the grounds of his doctrine. Bos having been to visit him at Lintz, openly expressed to him his sentiments; and in proportion as he unfolded before him his motives for believing, the eyes of his inquisitor appeared to open, and in a few hours he adopted those truths which he had so long heard him preach without understanding them. Bos passed the evening in the dwelling of a pious family, and related to the religious persons who were there assembled the occurrences of the morning. They earnestly prayed to God that it might be with Bertgen as it had been with St. Paul, and that he might arrive at Gallneukirchen in the same frame of mind as the Apostle had done at Damascus. And so indeed it happened: on the 7th of February, Bertgen went to the parish of Bos: but although he held a severe commission, he soon showed how much he was united in heart and spirit with the man whom he was to examine. He held a long conversation with him, questioned him as to his doctrines, read the sermons which he had written; and on all these points made to the consistory a report which clearly exhibited his innocence. Bos's adversaries had not expected this result; and, on being informed of it, they accused Bertgen himself of partiality and heresy. But Bertgen had power on his side: and it is possible that the matter might not have gone any further, had not some new complaints been raised. Bos was cited to appear at Lintz on the 12th March, 1811, at the instigation of Brunner. After having been asked many questions, he was forbidden by the Consistory to speak in future of a *living* faith in Christ, this expression being pronounced to be mystical and incomprehensible to the people. Bos, grieved at their blindness, felt himself impelled boldly to confess his whole belief, declaring to the Consistory that he knew of no other hope of salvation for himself or for his parishioners; and entreated with tears that he might not be deprived of this support, this only means of consolation. Sailer, whose spiritual pupil Bos had been, and who enjoyed a high degree of estimation, thought himself under these circumstances, called upon to declare his opinion on this subject. He expressed himself as follows, in a letter which he wrote to one of the judges:—"I am to-day entering into my sixtieth year, and I should tremble to appear before the tribunal of God, if I did not openly acknowledge before my death that the doctrines of Bos are those of God; for they consist in the following:—First, that no man is justified unless he has faith operating through love; Secondly, that faith cannot operate through love, unless it be living; and, Thirdly, that faith is only made living by God, by Christ, by the Holy Spirit. These three propositions form the substance of Bos's doctrine."

Whilst so honourable a testimony was afforded him by one of the pillars of the Church in Germany, he experienced a no less affecting one from his parishioners, who, far from complaining that he had wished to exercise an injurious influence over them, declared, that, if it were necessary, they would go by hundreds and thousands to Lintz, to oppose every measure which might be taken against him.

The agitation was extreme at Gallneukirchen, and there were continual meetings in the market-place to discuss the doctrines which he taught. One peasant was remarkable above the others for the zeal with which he reproached him with rejecting good works; but before long this man was led, together with many others, to declare in his favour. One of Bos's sermons, on Matt. xxviii. 18—20, produced about this time an astonishing effect: not only did those who were favourably disposed towards his doctrine feel much consoled by it, but it was the means of converting to the truth a multitude of adversaries. Whole villages, which till then had been opposed to the pastor, acknowledged their blindness. On all sides was heard, "We have injured our minister; we have accused and persecuted him, though he was innocent; we have rejected salvation, for we can be saved only according to the manner which he teaches."

In the month of July following, the Consistory declared that Bos was not guilty of heresy; that they could only reproach him with false interpretations and an extravagant zeal. The Bishop, on communicating this sentence to him, wrote him a private letter, in which he *desired him not to dwell too much on the doctrine of justification.*

Persecutions and inquiries still continued closely to succeed each other. Of these the most remarkable took place in the months of October, 1811, and January and July, 1812. Bos did not dread these moments of affliction, because he perceived that, the more he was persecuted, the more did his parishioners become attached to the doctrine for which he suffered. But it was not only the inhabitants of Gallneukirchen who reaped the fruits of his ministry: the neighbouring priests and others, drawn by curiosity, returned converted to God, and spread around them the faith which they had adopted. Ecclesiastics came even from Bavaria, Switzerland, and Hungary, to whom he taught the true faith.

The enemies of truth at length obtained their aim in July, 1815; when Bos was again cited to appear at Lintz, and after having been examined by the Consistory, the Bishop pronounced upon him a sentence, by which he was deprived of all spiritual power; declaring that he could not tolerate him in his diocese.

Bos had had several attacks of apoplexy; he suffered also from the stone; and his health became worse in consequence of his numerous afflictions. He was extremely ill-treated in prison; there was no indignity to which he was not subjected. The Bishop had been to visit him, in the hope of persuading him to deny his doctrine: Bos having reproached him for wishing to induce him to contradict the truth, the Bishop revenged himself with spitting in his face.

In the month of October, 1817, Bos was invited to Dusseldorf; where during more than a year he occupied the office of almoner in the college in that town, with the title of professor of theology. It was his duty to instruct six classes in theology, and to preach on Sunday to the pupils; and he had the consolation of seeing several of them reward his cares by exemplifying a true faith in the Saviour. The Prussian government, which is remarkable for the wise toleration and protection which it affords to evangelical men, offered him, in February, 1819, the parish of Sayn, near Neuwied: and Bos, who had never expected the care of another parish after the persecutions he had endured—persecutions truly honourable in the eyes of the Christian, but disgraceful in those of the world—accepted it with gratitude. Some time after, the king gave him another proof of his good-will, by granting him a pension. The parish of Sayn contains about 700 persons, who had made but little progress in the way of salvation, but who appeared well disposed for instruction. During three or four years Bos saw but little fruit of his labours; but in 1823 he was again enabled to preach the Gospel with the same energy and freedom which had during many years characterized his ministry in Suabia and Austria. The attacks made upon him, which had never wholly ceased, became more lively and more bitter. He was mentioned in the ecclesiastical histories, though still living, as the leader of a sect; nor was he more spared in the public journals. The Bishop of Augsburg charged the faithful in his diocese to be aware of his doctrines; as it was feared that troubles would be excited among his own flock. In order to oblige his vicar-general, in a letter in which he gave a high testimony to his innocence, demanded of him that he should reject and publicly condemn mysticism, and thus shut the mouths of the ill-disposed. Bos did so; but explained the meaning of the word mysticism; and distinctly declaring that he did not by any means understand as included under that term, the living faith in Jesus Christ which was taught by the Apostles, and which he himself for many years had preached.

His health becoming worse and worse, he was by degrees obliged to give up his [illegible] occupations; and he was not long in perceiving that the moment of his departure was at hand. In one of those moments in which he felt the approach of death he wrote to a friend, saying, that he was dying in that faith for which he had suffered. He said in another letter, "Even now I feel that none shall see the Lord without having washed his robes in the blood of the Lamb." His parishioners surrounded his bed every day, weeping. During some hours he experienced a painful degree of spiritual anguish and incertitude; but having caused those portions of Scripture to be read to him which had formerly been his consolation, he found them so again. He having commended his soul to his Saviour, a friend who came to visit him, was commissioned to communicate to his numerous friends his apostolical benediction: "Grace and peace be with you, from God our Father, and Jesus Christ our Lord and Saviour." This friend prayed with him and saw him depart without pain, on the 29th August, 1825.

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